

The Brooklyn Jewish Center Review

May, 1949

THE SIGNIFICANCE OF ISRAEL'S
ADMISSION TO THE U. N.

A NORDAU ANNIVERSARY

By ALFRED WERNER

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By S. SHALOM

Translated by Mordecai H. Lewittes

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"TO SANCTIFY THIS DAY"

By S. SHALOM

Translated by Mordecai H. Lewittes

The following oration was broadcast over "The Voice of Israel" on the eve of the opening session of the Knesset, by Hannah Rovina, leading actress of the "Habinab."

I

BROTHERS and Sisters in Israel and throughout the world:
With awe and with trepidation I speak of the miracle

That will come to pass tomorrow in Israel's sacred city—Jerusalem;
But first, let us observe the custom of our ancestors—

Like the bride before entering under the bridal canopy,
Like the worshipers on the eve of the Day of Atonement—

Let us go to the graves of our parents,
To the graves of our brothers and sisters,
To the graves of those whom we loved and revered,

To the graves of those who were tortured and murdered,

Sacrificing their lives *al Kiddush ha-shem*,
In our generation and in every generation,
In Poland, in Germany, in Spain and in Yemen

And in all the lands dispersed throughout the world;

To the graves of all who have perished,
To the grave of my sainted mother,
To the graves of those near and far,
To the home of every Jew brought to the slaughter,

To every martyr who knew no grave
But whose ashes were scattered to the four winds,

Let us quietly approach and softly sing,
Like Serach bat Asher before Jacob,*
Lest the soul be startled by the triumphant news,

Lest the heart break anew with the glad tidings:

*"The miracle has come to pass
Israel lives again*

Tomorrow the State of Israel will be reborn."

II

Let us wend our way to the Holy City,
To Jerusalem,
At dawn, with the morning star

* Serach bat Asher prepared Jacob for the glad news by singing to him that Joseph was yet alive.

To Jerusalem, clothed in garments of white,

Purified in the fiery furnace
Through which her heroes have passed,
Sanctified by the tears of her orphaned,
her widowed, her bereaved mothers,
To Jerusalem surrounded by the eternal hills

Where the heart of the Jew beats tonight
with tremulous pride.

Opposite the Temple Mount I stand as spokesman for my people

On this Fifteenth of Shevat, in the year 5709,

As I call out to her at dawn
As I call out to her pure skies

To her skies which have spanned the centuries,

"Awake, O Jerusalem,

Arise, O Jerusalem,

For lo the winter is past

The rains are over and gone,

The flowers appear on the earth,

The time of singing is come."

III

Echoes of the Song of Songs, echoes of the Passover Festival of Liberation

Now one with the Festival of Planting;
For we are as dreamers,

For we know no words but the ancient words.

Is there not hope, if the song that was sung before two millenia

Has now become real?

Is there not hope if from the seed planted by nameless pioneers

Israel has been reborn?

Blessed art Thou who has kept us alive, and sustained us and preserved us unto this time. *SHE-HE-CHE-*

YA-NU V'-KI-Y'MA-NU V'HI-

GI-YA-NU LA-Z'MAN HA-ZEH.

IV

SHE-HE-CHE-YA-NU—who has kept all of us alive,

Those who are alive today,
And those bound with undying bonds to eternal Israel who relive today,

And you the 120 chosen of your people;
You, who take up anew,

After 2,000 years of exile and slavery,
The keys of Jewish freedom in your hands,

Like Moses, unshod before the thornbush,
Reverently draw near,

For holy is the house which you will enter,

The birth-shrine, the sanctuary of a people.

The age-long sorrow of Israel shall be unto it

A pillar of cloud by day

And the prophetic spirit of Israel shall be unto it

A pillar of fire by night

From whence you may draw counsel and courage, faith and glory—

Your every word uttered here reaching unto the heart of a nation

Your every deed immortalized in law;
Sanctify your hearts and make ready to receive the yoke of freedom,

The yoke of the free spirit of the prophets,

The yoke of the conscience of humanity.

A people whom the world could not destroy returns unto this house,

To make peace between the world and this house

To send from this house unto all the world a message of peace:

"And they shall beat their swords into ploughshares

And their spears into pruning-hooks

Nation shall not lift up sword against nation

Neither shall they learn war anymore."

V

For with the ruin of Jerusalem

Came the ruin of the soul of man

To be rebuilt when her ruins are rebuilt;

For you are among the rebuilders,

You, emissaries of an ageless people,

You, spokesmen for countless generations,

You, hope of the fathers—and of the sons!

This too take unto your hearts:

Not only the generations of the past,

Not only the masses of the present,

But the generation of Israel's youth hearkens unto your words—

The heroic youth of Israel,

Strong as the lion, fleet as the eagle

To war for Israel, to die for Israel

To bring victory unto Israel!

Immortal praise be theirs in the temple

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BROOKLYN JEWISH CENTER REVIEW

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No. 34

The Significance of Israel's Admission to the United Nations

THE admission of Israel into the United Nations is epoch-making.

That it is of fundamental importance to the world's youngest state is a truism. Israel's membership in the United Nations sets the full stamp of approval and formal recognition on its statehood. The young nation now has the right to lift its voice in the deliberations of a world organization which, in structure and theory at least, represents international conscience and international law. Here Israel will be able not only to argue for its own interests but, further, to contribute to the preservation of the collective rights of all mankind. Moreover, Israel's membership is of importance to the United Nations. One need not be a chauvinist to assert that the potentialities for good, inherent in Israel's membership, are out of all proportion to the tiny size of the State. The drive of almost world-wide persecution and expulsion has assembled in Israel some of the finest intellects our contemporary civilization has known. It is neither rash nor excessive to say that, in proportion to population, Israel possesses more actual and potential statesmanship than any other nation now a member of the United Nations. Men and women have come to its shores bringing with them a knowledge of the customs, thinking and *mores* of most of the nations and peoples of the world. These Israelis are the beneficiaries of the best in every civilization. They represent a synthesis of original personal talent with experience of life and breadth of perspective. It may confidently be expected that the deliberations of the United Nations will be enriched by the presence of the Israeli

delegates and that the ultimate decisions of that body will be ennobled thereby.

At least one other result of paramount importance inheres in the membership of Israel in the United Nations. This State has been created almost literally as an oasis of modernity and democracy in a desert of medieval feudalism. The experience of the last generation, despite all the handicaps of the British Mandate, has shown clearly how beneficial to the surrounding peoples the presence of the Jews has been. Wherever contact was established by the Jew with his Arab neighbor there the standard of education, of living and of thinking among the Arabs has been raised. Now that Israel has had removed from its corporate existence the dead hand of hostile British administration and is free to employ untrammelled its ability and resources, it may well be expected that the benefits to the whole of the Near East will be increased manifold. True, at the moment, this inter-relationship is impeded by the hostility of the ruling Arab classes. That, one may confidently believe, is but a temporary condition. The great masses of the Arabs will not long permit themselves to be hampered in their own search for prosperity and democracy by the unenlightened obduracy of their callous and self-seeking rulers. Democracy is a contagious and pervasive influence. It is in many ways as intangible as the circumambient atmosphere, but it is at the same time as open and free to all. We may with good reason feel assured that Israel will in the United Nations be the spokesman for the entire Near East of the democratic doctrine and the advocate of those measures necessary in the economic

and political fields to implement these doctrines into actualities.

Lastly, Israel's admission to the United Nations is of paramount importance because of its spiritual implications. The Arab spokesmen, for their own part and for their actual ally, Great Britain, based their last arguments against Israel's admission on the lowest plane of demagoguery and appeal to selfish interests. They did not even hesitate to invoke religious bigotry. To the credit of the majority of the nations be it said that they were not influenced by these evil stratagems. At the moment of test, the world recognized the moral compulsion of the Israeli claim and by its vote of admission put the seal and sign-manual of international morality on the young state's charter of being.

Our world of today is filled with alarms and disheartening and discouraging maneuvers of power politics. It is heartening and encouraging, therefore, to set off as against these evils this last great proof of the fact that sane men and sane nations, when they both obey the better urges of their personal and national conscience, can rise to high planes of action.

Israel needed membership in the United Nations and the United Nations needed the participation of Israel in its councils. The plaudits and felicitations of a grateful world may well go out to both.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

Our Academy Reaches A Notable Anniversary

IT IS fitting that we dedicate this issue of the *Review* to our Center Academy, which is now commemorating its twenty-first anniversary. The Center was only in the ninth year of its existence when it launched the Academy. It was not yet firmly established, financially, and many problems confronted us in those early years. And yet, the Center had the daring and the vision to undertake this important venture and so add to its many responsibilities. It did not come easy at first. Many of us remember the long evenings of debate that marked our discussions of whether such a new educational project should be undertaken. Powerful voices were raised in opposition to the very idea of a day

school in which the Jewish studies should be combined with the regular courses of a public school. It was a novel concept, and many doubted the possibilities of success in such an experiment. To the credit of the men who headed our Center in those days it may now be said that their faith was matched by their courage, and these 21 years have proven how clear and how far sighted was their judgment.

The Center Academy has paved the way in America for the Jewish Day School, of all types. It was the pioneer in this field of education, and has inspired and led many a community to follow its example.

The Center Academy has won the recognition and praise of leading authorities

in both the Jewish and secular education for yet another reason. It was the first of Jewish schools to adopt the principle of progressive education in the Jewish as well as in the secular courses of instruction. Here, again, there was something novel in the experiment, and the Academy has thus made a rich contribution to Jewish pedagogy. The greatest value of this method of instruction is that it maintains the continuous interest of the pupil in his studies, and develops a wholesome attitude towards the subjects he learns.

But far above all the advantages that the Center Academy offers is the fact that it unifies the Jewish and the secular studies, and brings about a complete cultural development in the student.

The record of most of the graduates of our Academy in the high schools and colleges, and the interest shown by many of the graduates in Jewish activities, and in the further mastery of Hebrew culture, is the best evidence of the fine preparation these pupils received in the Academy.

What is needed to make the work of this institution yet more successful is a High School Division, or at least a Junior High School, where the students could continue their Hebrew instruction for a few more years. At present the pupil leaves the Academy at too young an age, and unfortunately, not many take advantage of the courses offered in the Hebrew High Schools now in existence. But this development will have to wait until the new Educational Annex to our building is erected.

All who have had a share in the formation and growth of our Center Academy—the past and present officers and trustees of the Center, the faculty, and the Board of Trustees of the Academy—all these devoted people are deserving of congratulations and a hearty *Y'yashev Ko'ach* on the record achieved these 21 years. It is our earnest hope and prayer that the Academy may continue to grow *Me'chayil El Chayel*, from strength to strength, increasingly instilling in the hearts of many thousands of our sons and daughters the highest ideals of Americanism and Judaism.

Israel H. Perutthal

ANNIVERSARIES seemingly were designed by mankind to provide opportunity for stocktaking, for a glance backward, forwards and into the future. Respice, Adspice, Prospice, said the Latinist.

The Center Academy is now celebrating the completion of its 21st year of existence. It has come of age, has reached man's estate. Looking backward, we view the period of our youth with satisfaction. The hope of the founders to achieve a new type of education for the American-Jewish child has become a reality. The modern, integrated approach, combining the common school experience with adequate Hebrew education, in which the Academy pioneered, is being increasingly accepted as the most hopeful experiment in the field of bi-cultural education in America. Writing in 1948, Dr. Noah Nardi, of the Jewish Education Committee, said, "The Jewish Academies, of which the Center Academy is the oldest in existence, have developed into excellent progressive schools and compare favorably with the better American private schools. Their level of achievement in secular subjects is above the norm for public schools and their

claim for 'intangibles and concomitants' seems to have validity. Their activity program provides many points of contact between the Hebrew and English departments. Palestine and Jewish community life in America play an important part in the curriculum and the holidays form the central theme of school projects."

It is understood by the trustees and faculty of the Center Academy that for many reasons, among them matters of finance, schools of the Academy type are not a possible solution to the educational problems of most children. Still, with its small classes, excellent facilities, capable teachers, relaxed atmosphere and broadened outlook upon Jewish education in America, the Academy is the solution for those children for whom their historic, religious-national culture cannot be relegated to the level of an afterthought.

We have been gratified by the results of twenty-one years of effort. We look forward to greater contributions to America and to Israel.

—HYMAN SOROKOJIN,
Principal, Center Academy.

ONE hundred years ago, when the United States recovered from the strain wrought upon the country by the Mexican war, while Europe was still suffering from the aftermath of revolution and counter-revolution, in Pest (now part of Budapest) a son was born to the Suedfelds, a family blessed with children, though not with material riches. For Rabbi Gabriel ben Asser Suedfeld, proud father of the boy Simon who was to become famous under the name of "Max Nordau," was a poor, if highly respected *mclamed* of Sephardic descent who had married a clever and always optimistic Russian Jewess. It is still a mystery how she could have been optimistic, with an ever-increasing number of children to feed and a husband who wrote countless lofty Hebrew poems and dramas that would never be published.

As for Simon, he was obliged to wear a coat that was much too big for him, bought as it was in a second-hand store, and shoes that were not a pair. But the ridicule of his classmates because of his peculiar dress, painful though it was at first, failed to crush his youthful spirit. On the contrary, his poverty incited his ambition and soon developed in him the qualities that were to endear him to millions: a fanatical love of truth and a hatred for injustice and ignorance.

He showed his writing ability at a young age. He was only fourteen, when a sketch of his appeared in a local paper, and as a high school boy of sixteen he was already a much-admired critic and reviewer in the Hungarian capital. At eighteen, while studying medicine, he was a regular contributor to the *Pester Lloyd*, one of Central Europe's largest dailies. Although he obtained the M.D. degree, he devoted his life, not to medicine, but to literature and, above all, to the fight against falsehood, superstition and intolerance. At thirty-five "Max Nordau" (as he now called himself) had achieved world fame through his book, "The Conventional Lies of Our Civilization," which mercilessly attacked certain prejudices and follies of his era. His work was translated even into Chinese and Japanese, and was worshipped by all seekers of truth, while some reactionary governments banned and publicly burned it.

Though the son of orthodox parents, Nordau was not always aware of being

The Memory of a Founding Father of Zionism is Revived on His 100th Birthday

A NORDAU ANNIVERSARY

By ALFRED WERNER

a Jew. As early as 1881, however, while writing "The Conventional Lies," the news of the Russian pogroms reached him, and he grasped the significant fact that what was happening was not accidental. Yet this understanding did not compel him, the noted author, to do anything to end the curse of anti-Semitism. Twelve years later, seeking relaxation at Borkum, a German health resort on the North Sea, he sat down for lunch at his hotel and noticed a letter near his plate. He opened it unsuspectingly and read: "Jews are not wanted here." The same thing happened the next day. He knew what he had to expect. Soon he was flooded with letters, some of which contained dire threats. After a few days he could stand it no longer and left.

At Borkum Max Nordau had found not relaxation, but a cruel truth, namely, that whatever a Jew may achieve for the benefit of mankind, his merits will not protect him against the blind prejudice of the mob.

Two years later, in 1894, Nordau had a similar, but more serious experience. As a newspaper man, he was present at all the Dreyfus hearings and witnessed the tragic scene when Captain Dreyfus was stripped of his colors. The Jewish officer had been accused of having sold military secrets to the German General Staff. Nordau, keen observer of Man, was shocked. On leaving the court room, he cried out: "This man is innocent. I have proof of it!" But Dreyfus was sent by the anti-Semitic judges to Devil's Island, and it took many years to discover the real culprit and to restore the honor of the Jewish captain.

At this crucial time, when the mob marched through the streets of Paris shouting "Death to the Jews," Doctor Nordau was approached by his younger colleague, Theodore Herzl, with a unique plan. Herzl, then the Paris correspondent of a large Viennese paper, the *Neue Freie Presse*, was also alarmed at these outbursts of hatred which occurred, not in dark Tsarist Russia, but in the most civilized nation in the world—France.

"There is only one solution to the Jewish problem," said Herzl, "a Jewish State." Nordau had not been the first to whom he had communicated this idea, but he was the first who, with a "lightning-like understanding," believed in it so strongly. "You may be insane," Nordau commented, heartily shaking the younger man's hand. "But if you are, I am just as mad. . . . I am your man."

This appraisal meant everything to Herzl. In 1896, when he published "The Jewish State," Nordau praised the book as a great act, as a veritable revelation, while many "enlightened" spirits of the time ridiculed it as a crazy whim of a mentally unbalanced journalist. A year later Nordau was unanimously elected Vice-President of the Zionist Organization and entrusted with the task of devising the so-called Basle Program, the great document of Zionism. Herzl appreciated so strongly Nordau's great oratorical power and his brilliant mind, that he wanted his friend to replace him as the leader of the movement, but Nordau refused to accept, knowing that Herzl was the pulsating heart of Zionism.

However, Nordau was one of the main speakers at each of the earlier Zionist Congresses. At the start of the First Congress, when Herzl, as its president, announced that Nordau was to have the floor, a long-drawn "Ah" of expectation came from the delegates and newspaper men. Thereupon a heavy head of prematurely white hair and a majestic white beard appeared above the rostrum. Had it not been for the festive frock coat which, incidentally, had been urged upon Nordau by his ceremonious friend Herzl, one might have thought that one of the Biblical prophets had arisen from his Palestinian grave to be present in the old Swiss city and confer his blessing upon the first Jewish Sanhedrin of Hope to be held nearly two thousand years after the People of Israel had been dispersed over the earth.

Those who had come merely for the Nordau wit and oratorical brilliance, were disappointed. The affliction of a nation, the crimes of misguided mobs, the open despair of reason and the secret hope of the heart could not be boiled down to another of those clever essays that had carried the writer's name into the most remote corners of the world.

"To sum it up in one word," said Nordau, "the majority of Jews are a people of accursed beggars. More industrious and capable than the average European, not to mention the inert Asiatic and Africa, the Jew is condemned to the most extreme pauperism, because he is not allowed to use his powers freely. This poverty grinds down his character, and destroys his body. Fevered by the thirst for higher education, he sees himself repulsed in the places where knowledge is attainable. He dashes his head against the thick crusts of ice with which hatred and contempt surround him. No one can remain indifferent to Jewish distress, neither Christian nor Jew. It is a great sin to allow a people whose ability their worst enemies do not deny, to degenerate intellectually and physically. It is a sin against them and against the world of civilization, in whose interest the Jews have been important workers. That Jewish distress cries for help. To find that help will be the great work of this Congress . . ."

In the years to come it was a moving spectacle to see how the older man followed Herzl through thick and thin, admiring his political instinct and human qualities. On one occasion Nordau almost lost his life for the cause. This happened when Herzl, after vain attempts to win Palestine for a Jewish mass settlement, was ready to accept a British colony, Uganda, in East Africa, as a provisional solution, without abandoning his claim on the real land of Israel. Nordau was one of his strongest supporters in defying the opposition, consisting chiefly of Russian Zionists. One night, shortly after the Sixth Congress, at a Chanukah ball arranged by the Paris Zionist Society, a mentally unbalanced young Russian student approached Nordau, shouting "Death to Nordau, the East African!" and fired two shots. But the bullets missed their mark.

"Last night," he wrote to Herzl very

sadly, "I got an instalment on the debt of gratitude which the Jewish people owes me for my selfless labors on its behalf. I say this without bitterness, only with sorrow. How unhappy our people must be, to produce such deeds!"

Yet before the investigating magistrate, Nordau defended the poor boy. This is only one of numerous cases when Nordau proved to be not only a great man but also a good man.

The fury of the first World War brought about a sad change in this noble life. French officials confiscated Nordau's savings and property on the pretext that he was a "German propagandist." Though he had been living in Paris for several decades he was, legally, still an Austrian citizen. He and his family were expelled and had to seek refuge in Spain. After the war the Nor-

daus were permitted to return to Paris. They lived there in dire poverty, and the old man's health, though not his mental power, declined rapidly.

His love for Eretz Israel remained unaltered. He desired to go to Palestine which, after the Balfour Declaration of 1917, was to become the Jewish National Home. After a lecture tour through the United States he intended to spend the rest of his fighting life in Israel. But he became ill just before leaving for America, and never recovered. He died in Paris in 1923, at the age of seventy-four. He was so poor that a collection had to be taken up to defray the funeral expenses!

At the Montparnasse cemetery in Paris his mortal remains were wrapped in a Jewish prayer-shawl, and his many

[Continued on page 23]

Caños 8, real, Madrid, Dec.
11th 1914.

My dear Sir,
Many thanks for your kind letter of Nov. 18th.
Of course, it is not the first time that American friends, and also agents of good standing and reputation, have put to me the suggestion of a lecturing tour through the United States. But I have never even my way to fall in with any one of the invitations extended to me by respectable and irresponsible persons, and I see it less than ever at this moment when the world's war absorbs the whole interest of civilised mankind and leaves no attention for any individual appeal to it.

With Zion's greetings,
yours faithfully,
S. M. Nordau

Card written by Dr. Max Nordau to Joseph Goldberg, Administrative Director of the Center. At the outbreak of World War I, Dr. Nordau, a citizen of Austria-Hungary, was imprisoned in France, where he had lived for 36 years. Subsequently released, he found temporary asylum in Spain. Mr. Goldberg wrote to him suggesting that he come to the United States on a lecture tour.

FOLLOWING an intensive study of Jewish life in the Soviet Union and its satellite countries, the American Jewish Committee has found that in all these countries there exists a common pattern of suppression of all independent religious, cultural, and communal activities. The attack hits Catholic, Protestant, and Greek Orthodox, as well as Jewish, religious communities, and their cultural and welfare organizations.

After the capture of all economic, labor, social, and civic organizations by the Communists and the liquidation of any open political opposition, the religious communities and their cultural and welfare institutions remained the only organized bodies which were not yet completely under totalitarian control. Now it has become their turn to be "co-ordinated" or liquidated.

Churches and synagogues may still conduct services, and believers are permitted to pray, provided they add due prayers for Stalin and the local rulers. But religious education is being abolished; cultural and welfare activities are being preempted by the state; and all statements or decisions on moral issues must conform to the Party line. The religious groups are obliged to promote Communist policies; their leaders are chosen by the Communist high command. Groups which do not submit completely are denounced as treacherous. Those which have any spiritual ties with co-believers abroad are especially suspected and are persecuted.

The Jewish groups emerged from the war considerably weakened. In most countries, the great majority of the Jews had been exterminated by the Nazis. The survivors were completely destitute. The religious communities, reconstructed after the war, had to assume broad responsibilities in the field of educational, cultural, welfare, and defense activities. They had to start from scratch; thanks to the devotion of their members and to considerable help from Jewish relief agencies, they made great progress in the first post-war years.

Then the Communists took over. With some variations, the pattern was the same in all the satellite countries. First the Communists, backed by the state power, occupied all key posts in Jewish organizations; for a while, they tolerated some non-Communist groups and leaders, using

The Soviets Begin a Purge Movement That Approximates Anti-Semitism

RUSSIA SUPPRESSES INDEPENDENT COMMUNAL LIFE

them for display purposes. Then a series of purges eliminated all independent or even neutral leaders, leaving the Communists in complete control. Independent Jewish organizations were closed down or forced to disband "voluntarily." Jewish schools were taken over by the state, usually with promises that the Yiddish or Hebrew language of instruction would be preserved.

Subsequently, the minority language was abolished, the teaching of Jewish history and literature discontinued or reduced to a minimum, and Communist indoctrination made the main purpose of education. Jewish welfare institutions, hospitals, orphanages, etc., were "nationalized." Jewish relief agencies, which had contributed great amounts of money for rehabilitation, were closed down. Many Jewish religious and civic leaders were jailed or forced into exile.

In Rumania, where a considerable number of Jews survived the war, the Communists first dislodged the traditional leadership. Dr. William Filderman was forced to resign from the chairmanship of the Union of Rumanian Jews, and had to flee the country. Dr. Alexander Shafren, the Chief Rabbi of the country, was forced to leave Rumania on a few hours' notice. The Union of Rumanian Jews was forced to merge with a left-wing splinter group, and after several months to "dissolve voluntarily." The Federation of Jewish Religious Communities was taken over, without the benefit of an election, by a new, pro-Communist leadership, and at the end of 1948, all Zionist and other non-Communist elements were purged from its administrative bodies.

Sixty-nine Jewish elementary schools and twenty-three Jewish high schools, with a total of 13,000 pupils, were "nationalized" in the summer of 1948. After the summer vacation, not one of them was opened; in March, 1949, four of the ninety-two schools were allowed to re-open and use Yiddish as the lan-

guage of instruction, an act which was duly praised as a magnificent promotion of Jewish culture. Resistance against the nationalization of the schools was considered a criminal offense; "illegal" religious instruction is now prohibited and severely punished. Religious weddings and other rites are subject to special taxes.

In December, 1948, after a violent campaign, all Zionist organizations were forced to "dissolve voluntarily." In addition, the offices of the Jewish Agency, of Keren Hayesod and Keren Kayemeth, of the fraternal organization B'nai B'rith, of the Joint Distribution Committee, of the ORT, and of the OSE have been closed by the police. Even the religious funeral society, the Chevra Kadisha, has been dissolved by the government. Finally, the government has "nationalized" 256 Jewish charity institutions, including orphanages, children's homes, medical centers, and old age homes.

The Communists have tried to bring emigration to Israel under their complete control. When the Zionists resisted, emigration was stopped in January, 1949. Spontaneous gatherings of prospective emigrants before the Israeli consulate were denounced as anti-state demonstrations. Several Israeli citizens who helped to train the emigrants were arrested and held incommunicado for weeks; they were released only after many protests by the Israeli government. Jews who tried to leave the country without permission were hounded by frontier guards, shot at, and jailed when caught. On Rumanian intervention, the governments of Hungary and Czechoslovakia ceased to issue transit permits for emigrating Rumanian Jews; the Hungarian authorities rounded up emigrants who passed through the country, and sent them back to Rumanian jails.

In Hungary, Chief Rabbi Dr. Francis Hevesi was compelled to leave the country. Other leaders of the community

were jailed for offenses "against the dignity of the state." In the 1948 elections of boards of Jewish communities, all independent groups were forced to withdraw their lists; Communist-dominated bodies were "elected" on a single "unity list." The later developments followed the Rumanian pattern. At the beginning of 1949, a campaign against Zionism was initiated; on March 25, the Zionist Federation of Hungary announced its "voluntary" dissolution. Israeli citizens were expelled from the country and emigration to Israel was held down, despite special agreements on this subject with the Israeli government.

In Czechoslovakia, Jewish organizations were allowed to develop rather freely until the Communist coup in February, 1948. After that everything changed. The Jewish religious groups were forcibly taken over by Party-appointed "action committees." Their elected administrative boards and their offices were ruthlessly purged. Dr. Arnost Frischer, the president of the Council of Jewish Religious Communities in Bohemia and Moravia, was forced out of office. The secretary of the Council, Dr. Kurt Wehle, had to flee. The president of the Prague community, Dr. Karel Stein, was "replaced." The president of the Association of Jewish Religious Communities in Slovakia, Emanuel Frieder, was arrested, as was the president of the Zionist organization of Czechoslovakia, Oscar Krasnansky.

In Poland, Jewish institutions enjoyed a certain degree of freedom for several years, and the Central Committee of Polish Jews was constituted as a coalition of Jewish groups. But soon the first president of the Committee, Dr. Emil Sommerstein, was forced out. Recently the Committee was reorganized to assure complete control by the Communists. Communist domination was achieved in the religious communities, Jewish co-operatives, welfare institutions, etc. Among the independent Jewish groups, the socialist Bund was the first to be liquidated. It was first forced to give up its ties with democratic-socialist groups abroad, and to purge its less conformist leaders; finally, it had to merge with the Polish Communist Party. At the end of 1948, the attacks on Zionists followed the Rumanian pattern. At the same time, the idea of autonomy for Jew-

ish cultural institutions was denounced as "reactionary." It was announced that Jewish schools would be taken over by the state. The Warsaw office of the Jewish Agency and the immigration department of the Joint Distribution Committee have been closed by the authorities. Emigration to Israel is confronted with increasing difficulties.

In Bulgaria, the Communists appointed a new leadership of Jewish communities immediately after the war. The central association of the communities became an executive organ of the Communist-dominated Fatherland Front. Rabbis were put under thorough political surveillance. The community has been compelled to refuse international guarantees of its minority rights in the peace treaties. An elaborate system of Jewish schools was liquidated, the schools were "nationalized" and the traditional Hebrew lan-

guage of instruction eliminated. The Zionist press has disappeared; Zionist organizations and ideas are now being attacked in the same way as in other satellite countries.

All these facts show a similar pattern: independent Jewish organizations are being dissolved; Jewish religious and civic leaders are being purged, arrested, or forced to flee; religious education is being abolished; Jewish cultural life is being destroyed, and the remaining Jewish organizations are being used for Communist purposes. Whatever the conditions in various countries, they have to conform to those in the Soviet Union. It is not difficult to recognize the Communist goal. Whether the victims be Zionists, Jewish community leaders, priests, ministers or rabbis, the offense is the same: failure to satisfy the requirements of Soviet fanaticism.

THE CAMPAIGN AGAINST "COSMOPOLITANISM"

RUSSIA has initiated a campaign against "cosmopolitanism," with Jews being singled out as the chief offenders. Writers in Soviet newspapers and magazines define cosmopolitanism as a "slavish addiction" to Western ideas, and a refusal to acknowledge Russia as the home of everything fine and the creator of practically all advances in science and culture—even the discovery of penicillin has been accredited to a Russian scientist.

In this campaign Jews have been accused of being the worst sinners because of their sympathy with Jews in other lands, particularly with Jews in Israel, and because of clinging to ties with the Jewish religion. According to reports in Russian publications, available for translation here, many Jews in the professions have been dismissed, and the Jewish citizens of the U.S.S.R. described scornfully as "rootless people." The most shocking example of this movement, amounting to anti-Semitism, is the parenthetical inclusion of their Jewish names when writing of Jews who have adopted other names, in some cases Russianized names.

In the Russian publications available to the Western world, more than 100 professionals have been denounced for "groveling before the West," and for other cosmopolitan sins. Of these about 60% had names that seemed Jewish, despite the fact that Jews constitute only

about 1% of the population of the Soviet Union.

The Jewish periodicals, *Einigkeit* and *Shtetn*, as well as a Jewish publishing house were closed. The Jewish Anti-Fascist Committee was liquidated, and the Jewish Theatre in Moscow and the Jewish Theatre in Byelorussia reprimanded.

A dispatch from Moscow by the United Press dated May 11 reported that the magazine, *Bolshevik*, denounced two Russian historians bearing the names of I. Mintz and N. Rubinstein as being "homeless cosmopolitans" and "fawning before foreign things." Rubinstein was accused of teaching that the Varangians, a medieval Scandinavian people, founded the Slavic states of Eastern Europe instead of the Russians, and Mintz was condemned because he claimed to have founded the modern Soviet approach to history. The publication stated, "The public knows that Mintz, with a group of his pupils, retarded the development of historical science on Soviet society. Mintz doesn't even mention the historian's duty . . . in the development and cultivation of Soviet patriotism."

Another publication, *Evening Moscow*, which is prohibited from being sent out of Russia, in its issue of March 14 attacked the writer Alexander Isbakh be-

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PHYSICAL fitness, with sport playing its part, has always been an aim in the Yishuv's program; it may be said that the high standard of mental and physical health of our soldiers contributed to the successes of the Israeli Forces.

The open-air life which Jews coming from the Diaspora found themselves living evoked a desire for outdoor recreation which was quickly put to good use by enthusiasts who saw the necessity of incorporating sport into the normal life of the Jews, in preparation for the day when they would have their own State.

At the turn of the century, Zwi Nischri, 71-year-old "Father of Jewish Sport in Israel," was called from his employment in Petah Tikva to become the sports teacher at the Jaffa Gymnasium under the directorship of Dr. Mosinson. Some six years later, in 1913, a conference of all Jewish sports bodies in Palestine adopted the famous name of "Maccabi."

Formed later, in 1924, the Hapoel today enjoys a larger membership, being part of the Labor movement of Israel and of the Histadruth, to which more than 40 per cent of the population belong. Apart from these two bodies, a number of other sports clubs, politically affiliated and independent, arose during the years. Betar, connected with the right-wing trend of political thought, Elizur, of the Orthodox Religious Bloc, and off-shoots of the four organizations already mentioned, apart from private clubs, grew up.

The two main bodies' aim is to stimulate a general high standard of achievement and participation rather than the all-out production of champions. At the last estimates, Hapoel had over 10,000 and Maccabi about 6,000 members, but the effects of the recent war of defense and the influx of large numbers of Jews from abroad have probably changed those figures.

The Hapoel was affiliated to the Workers' Sports International Committee in 1927 and subsequently took part in international workers sports meetings, at Vienna in 1931, Prague 1934 and Barcelona and Antwerp in 1937. The Maccabi, part of a world-wide movement, owes no direct political allegiance to any party. Through the Federation of Amateur Sports Clubs of Israel, and its sub-

sidary branches for each sport, it is affiliated to the respective international body, allowing local athletes to participate in international sports events such as the Olympic Games.

Activities in all the sports organizations and clubs cover every outdoor and indoor sport, with soccer paramount, followed closely by gymnastics, basketball, swimming, volleyball and handball, as well as (mainly through the initiative of the Hapoel-sponsored Maritime League) sailing, yachting and rowing. Glider clubs also played their part in preparing the youth for the tasks ahead of them. The more individual sports, such as tennis, horse-riding and fencing, while receiving support from the main bodies, mainly developed through private clubs.

Now that the fighting has stopped, we find sports events being carried on in the Services and by the youth, in civilian life, regularly. An Army Cup has been organized and Maccabi, Hapoel, Betar, as well as recently arrived immigrant players, have provided sportsmen to teams which have produced a high standard of play.

Basketball too has produced its non-sectional set-ups in every branch of military and civilian sports life, with the Israel Air Force, Navy and Army Units, as well as the older established clubs, turning out teams who have proved themselves well up to international standards. The United States Marines-cum-Navy team, from men stationed in Jerusalem, have introduced an element of international play into the arena, and so far the local sides have proved the winners on several occasions.

In the sphere of track and field sports, local athletes have not been completely deprived of outside competition for they have taken part in international meets. In 1947, a Maccabi team competed in the Mediterranean Games at Athens and captured a number of places, while young Yehuda Gabai won the 100 m. sprint in fine time and style. More recently, both Hapoel and Maccabi athletes, both in and out of the Services, have battled against each other in tournaments organized by the Joint Co-ordinating Committee, and have covered distances in times which are as high as they were prior to the recent

SPORT IN ISRAEL

By KEITH BEECHER

war here. For instance, Gabai, at a recent Tel Aviv meeting, clocked 9.0 seconds dead in the 80 metres race, while his old rival, D. Tabak, of Hapoel, covered the same distance in 9.1 at another tourney.

Many youngsters, of both sexes, in the 14-16 and 16-18 classes, turn out regularly at the meetings and just as regularly win events in consistent times. Schemes are on foot for the continuance and extension of sport in every branch, both jointly and within the confines of the organizations themselves. We are awaiting the opening of the summer season for swimming, tennis, etc., to take the field, and optimistic plans have already been prepared.

Simultaneously with Israel's entry into the international sphere politically has come a similar step in sport. The first due is the participation of Israel in the world-wide Davis Cup tournament in tennis.

Next on the list is the preliminary round against Yugoslavia in the World Soccer Cup. Contact has been established with the Yugoslav ruling body, as well as France, whom the winners of the Israel-Yugoslav games meet in a first round tie, to fix the dates and venues. In this series the sides meet twice, once at home and once away, with the goal average decisive should there be one win apiece.

Invitations have been received for Israel to arrange tours for a number of European countries, the best offer so far coming from Turkey. The Israel Football Association feels it premature at the moment to undertake such projects, although sight is not being lost of the value of such competition in the preparation of Israel's players for the World Soccer Cup affray nor its benefits in the general raising of the standard of play here.

Apart from the local events to which local enthusiasts can look forward, there are two outstanding affairs which will provide the incentive for country-wide training and preparations and the insti-

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ONE of the greatest "missing persons" hunts in history, during which thousands of survivors of war and Nazism were united with relatives all over the globe, came to an end on May 11, when the Central Location Index, in New York, suspended operations.

An estimated 50,000 locations were made by the Index since its founding in May, 1944. Of these, 40,000 were persons who had survived, and information on their whereabouts was forwarded to their families; the other 10,000 had died or were deported.

Appeals for aid in locating more than 750,000 persons throughout the world were received and processed by the agency's staff of 75, most of them trained searchers. Key qualifications for the work were cultural background and linguistic training, but searchers also required a combination of initiative, imagination, ingenuity and ample patience to complete locations. Total cost of the operation, which was defrayed by member agencies and by a grant from the New York Foundation, a philanthropic fund, was more than \$450,000. Search operations will now revert to the member agencies of the Index.

As appeals for aid in establishing contact came to member agencies of the Index from individuals and families both here and abroad, it rapidly became clear that lost and orphaned children, the innocent victims of world upheavals, were a special problem. Many of the youngsters were too young to remember more than their names, too young even to ask that relatives and homes be found for them. Moreover, because of the breakdown of communications between the United States and many parts of Europe since the advent of Hitler, American relatives of these children were in many cases unfamiliar with their names, sometimes even unaware of their existence. Member agencies overseas, therefore, instituted special investigations and interviews to identify the youngsters and unite them with their families.

Thus, a request to CLI for aid in locating Willi T., last known to be unmarried and living in Hungary, brought the information that Willi had married in 1940, that he and his wife had both been killed, but that there were two chil-

50,000 Missing Persons Located by Central Index

dren aged 6 and 4. As a result of the location, the American relatives of the children soon sent for them.

More than 1,200,000 separate cards containing individual descriptions of families and cross references were used by the Central Location Index to trace families. A portion of the information came from the lists of Nazi victims which were found in the concentration camps and in the archives of the Third Reich. To meet the problems created by variations in the spelling and transliteration of non-English names, the files were set up based on a phonetic system, with numerical values assigned to each phonetic sound. The location data in the files, the CLI directors reported, has been made available to the International Tracing Service of the International Refugee Organization, which will carry on the international phase of location work.

National member agencies of the Index in the United States, Canada and South America will continue with the servicing of location and search requests.

Location requests were received from member agencies both here and abroad. At the CLI's office requests were processed by trained searchers who sometimes checked through dozens of variations of family and given names to establish identity. The files for the name "Cohen" alone ran to more than 10,000 individual cards, including such variations as "Kohn," "Cahn," "Kahane," "Kuhn," and "Coen."

Although the Index had no contact with individual persons, because all location requests were channeled through its member agencies, the card files tell the graphic story of the post-war wanderings of survivors in their attempts to find homes and a new life. There are six cards, for example, for Saba D., the sole survivor of a large Polish Jewish family, who sought relatives in the United States. The first card, dated July, 1945, is from Theresienstadt, Germany. The next, a few months later, is from Lodz, Poland. Then follow cards from Braunschweig, Germany; Milan, Italy; Cyprus and finally Tel Aviv.

The CLI report shows that the devastation wrought by years of Nazism and war resulted in a tremendous need for identification on the part of survivors painfully aware of their loneliness in a seemingly hostile world. The appeals for location set up a two-way traffic; overseas requests for aid in finding relatives in the Western Hemisphere were met by an equal number of requests from Americans for aid in locating the remnants of once-large families overseas.

Above all, the report indicated, the Index is a history of the tragic era of Hitlerism and its painful meaning to the Jews of the world as well as to non-Jewish victims of persecution and war. In some countries of Europe, Index searches indicated a loss of Jewish population as high as 80% to 90%.

Not always were contacts established only between individuals in the two hemispheres. A request from an elderly man in Poland asking for relatives in the United States made no mention of other members of the family in Europe. Checking through the files, CLI found a request for aid in locating the same American relatives from a young man in Tel Aviv. Although the American relatives could not be located, a letter was sent off to Poland trying to establish a relationship between the two men. The answer came back after many months:

"Please be advised that we have now managed to locate Mr. Josef O., who had moved to another part of Poland. It appears that he is actually the father of Efraim O., who is now in Palestine. Mr. Josef O. is overjoyed at having found the only son who survived of his seven children."

Another case cited in the Index report was a request from Izak P., living in Italy, seeking a Joseph P. in Philadelphia, as well as a request from a Schloma P., living in the U. S. Zone of Germany, seeking the same person. Because Izak P. had already left Italy for Brazil and Schloma had migrated to Canada, there was a lapse of many months before the

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NEWS OF THE MONTH

ISRAEL became the 59th member of the United Nations following a vote taken at the U.N. General Assembly with four nations voting in favor of its admission to the world body and 12 voting against. Nine delegations abstained. The six Arab delegates walked out of the Assembly. President of the Assembly Dr. Herbert Evatt introduced the Foreign Minister of Israel, Moshe Sharett, who delivered a brief statement before the Assembly. He said: "The admission of Israel to this Assembly is the consummation of a people's transition from political anonymity to clear identity; from inferior to equal status; from mere passive protests to active responsibility; from exclusion to membership in the family of nations."

Thunderous applause greeted Sharett's final sentence, spoken in Hebrew, in which he recited the vision of the prophet Isaiah that the time will come when "nation shall not lift up sword against nation, neither shall they war any more." Following his speech, he was ceremoniously conducted to his seat in the Assembly chamber by a U.N. official.

The 12 states which voted against Israel's admission to the U.N. were: Afghanistan, Burma, Egypt, Ethiopia, India, Iran, Iraq, Lebanon, Pakistan, Saudi Arabia, Syria and Yemen. The nine abstainers were: Belgium, Brazil, Denmark, El Salvador, Greece, Siam, Sweden, Turkey and United Kingdom.

The blue-white flag of Israel was hoisted for the first time this week in the semi-circle of flags on the lawn of U.N. headquarters. A cheering throng of 1,000 sang Hatikvah as the flag was hoisted into place between the emblems of Iraq and Lebanon by Fred Notz, a U.N. guard who saw service in Palestine as a member of the U.N. force there.

☆

The admission of Israel to the United Nations was reported in the Moscow press without comment. Israel's charge d'affaires in Moscow, Mordecai Namir, was congratulated by numerous members

of the diplomatic colony on receipt of the news from Lake Success.

☆

A plenary session of the Zionist Actions Committee in Jerusalem called on the Jewish Agency to continue its policy of supporting free and unlimited immigration to Israel. The resolution also declared that the Actions Committee is satisfied with the present mass migration movement and asked that special attention be given to the migration of Jews from countries where "rescue is a matter of urgency." The immigration committee heard a report that the present immigration rate is approximately 300,000 yearly and that nearly 56,000 refugee immigrants are presently living in transit camps. New transit camp equipment, including over 12,000 tents and 600 tons of iron for beds to be manufactured locally, has been ordered from Belgium, France and Algiers. Other equipment ordered from abroad for the immigrants during the last two months includes 105,000 blankets.

☆

The Israeli Government announced that food rationing will be introduced throughout the country under the austerity program approved by the Knesset. The new food ration will restrict the population to a daily consumption of 360 grams of bread, 58 grams of sugar, 25 grams of meat and a monthly consumption of 12 eggs.

☆

The Zionist Actions Committee decided to accept the resignations of Dr. Abba Hillel Silver and Dr. Emanuel Neumann as members of the Jewish Agency executive, following the refusal of the two American Zionist leaders to withdraw their resignations.

The Committee unanimously elected Itzhak Gruenbaum, former Minister of Interior in the Provisional Government, to one of the vacant posts, leaving the second unfilled for the present.

☆

President Chaim Weizmann has returned to Israel.

Premier David Ben Gurion received a cable from Prime Minister Daniel F. Malan of the Union of South Africa, confirming that nation's de jure recognition of Israel.

☆

A project for the construction of housing for immigrants in Israel to be financed by long-term, low interest rate investments by labor union members in the United States was announced by Jacob Potofsky, president of the Amalgamated Clothing Workers of America, now visiting Israel.

☆

The Histadrut's sick fund — Kupat Cholim—decided to launch a \$6,000,000 building program for the next three years to provide for the extension and construction of additional hospitals, nursing schools and clinics.

☆

The Alliance Israelite Universelle schools in Israel, which have a total enrollment of approximately 5,000 students, will be incorporated into the government school system according to an agreement reached here between Minister of Education Zalman Shazar and Braunschwig Weil, chairman of the Alliance.

☆

An urban metallurgical works, key industry in the production of malleable cast-iron, water pipe fittings and cast steel is now being built in Israel with an investment of nearly \$900,000.

☆

The Palestine Economic Corporation announced that it has launched a stock-selling campaign offering 600,000 shares of \$25 par value common stock at \$28 each. "The new funds are being sought to expand the P.E.C.'s established enterprises in Israel and to organize new businesses to help meet the needs of Israel's rapidly-growing population for jobs, housing and goods," Julius Simon, president, said.

☆

U.N. Secretary-General Trygve Lie invited Israel to participate in a United Nations scientific conference on the use and conservation of the world's resources. This is the first U.N. parley to which Israel has been invited.

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The two articles on the Center Academy which follow appeared in longer form in the last two issues of "Jewish Education," the magazine of the National Council for Jewish Education. Dr. Rudavsky, education consultant of the Jewish Education Committee and Instructor in Education at New York University, recently made a survey of the Center Academy, while the author of the second article, Mrs. Irene Bush Steinbock, has been a member of the Academy's faculty for many years and head of the Hebrew department since 1932.

THE Brooklyn Jewish Center Academy is the oldest existing school among the Jewish day schools of the so-called progressive academy type. In 1928 a group of parents and officials of the Brooklyn Jewish Center, the outstanding Conservative congregation in the borough, headed by their rabbi, Dr. Israel H. Levinthal, launched the school. It was opened originally with only a few children, organized into a kindergarten and several lower grades, but within a few years it developed into a complete elementary school. The new institution was housed in the Center building and was made an integral part of the Center's activities. Several vital curricular changes have occurred in the Center Academy since its establishment two decades ago. In accordance with the recommendations of the Jewish Education Committee of New York, the school recently adopted a plan providing for an intensification of the Hebrew studies and an increase in the Hebrew instruction period to from 5-10 hours per week, depending on the grade. The school year too was extended and now begins several weeks earlier than previously, on the same day as the public schools. The gain in teaching time for the Hebrew studies through the eight grades is quite considerable and amounts to about 40% of the total time previously provided; yet this schedule was implemented without encroaching on the time devoted to the general studies, and with the prolongation of the school day by only a quarter of an hour to 3:30. Another vital step involved the reorganization of the teaching staff with a view of bringing about greater cooperation between the general

THE CENTER ACADEMY COMES OF AGE

By DAVID RUDAVSKY

and the Hebrew departments. The curriculum too was revised with the purpose of effecting a greater degree of integration in the two fields of instruction. The spirit pervading the school at present augurs well for its future development along the lines envisioned by its founders.

The Center Academy now numbers 168 pupils, almost evenly distributed between the two sexes, organized into a kindergarten and eight grades, the first of which is divided into two sections. The school is taught by a staff of nine general teachers, a kindergarten teacher, four Hebrew teachers, several assistants for the lower grades in addition to the regular instructors, a music teacher, a painting and modeling teacher, and a science advisor. The school is directed by a principal, aided by an educational consultant, the head of the Hebrew department, a visiting psychologist and a librarian. The Hebrew instruction period is devoted to the specifically Hebrew subjects including Hebrew, Bible, and Jewish Social Science, which embraces the teaching of biblical, American and general Jewish history, Jewish customs, Palestine and related content. Siddur reading is taught from the fifth grade on. The music instructor teaches both Hebrew and English singing throughout the grades. The art teacher also links his instruction with both areas of study. The school, as may be judged from the fact that it is attached to a Conservative congregation, is modern in its approach to religion, and Zionist in its outlook.

An analysis of the aims and objectives of the Center Academy will shed light on its character. The school aims primarily to build a wholesome, many-sided and integrated personality, who will be adjusted to the bi-cultural American and Jewish environment and who will be inspired in precept and example by the highest American and Jewish ideals. The school operates on the assumption that an integrated personality can best be developed through an integration in the curriculum of the elements in American and Jewish education. The Academy is thus child- and experience-centered rather

than book-centered in its approach. It seeks to develop initiative and self-reliance in the child by giving him the opportunity and the freedom to express his creative impulses and interests.

As a progressive school, the Center Academy is very much concerned with the environment and quality of the experiences provided for the child. The atmosphere in the Academy is, of course, free from the emotional strains and conflicts which are sometimes generated in

A BIRTHDAY CARD FROM DR. KLAPPER

I THANK you for the opportunity of paying tribute to the Center Academy with which I had close and rewarding relations about twelve years ago. My survey of the Center Academy revealed a well considered program entrusted to a staff of competent teachers. Those who believe that the richness of American civilization stems from its pluralistic quality and its hospitality to the cultures which its constituent groups bring, will find much that is heartening in the Center Academy. The Academy has come of age, on this, its twenty-first birthday, but its activities to this day have been mature and understanding.

PAUL KLAPPER,
Committee on Coordination
of Teacher Education.

the public school by non-Jewish or at times even anti-Jewish influences. Its relaxed, intimate and informal atmosphere presents a sharp contrast to the regimentation of the public school, with its overcrowded classes, overworked teachers, its formalism and rigidity. Moreover, the Academy, which like the yeshiva, is a combined school, is designed to correct the dualism commonly prevailing in the Jewish day school, where the Hebrew and secular studies are offered

under different auspices and in separate sessions, and where the Hebrew teacher whom the child meets only in the forenoon differs so radically in religious observance, Jewish knowledge and general outlook from the teacher of the general subjects, who comes only in the afternoon. To demonstrate that the Hebrew studies are not discrete and totally detached from the general field, the Academy distributes them throughout the school day, so that a lesson in English or arithmetic or any other secular subjects, may be preceded or followed by another in Bible, Hebrew or other Jewish study.

The Center Academy, in respect to instruction time for the Hebrew studies, resembles the Talmud Torah, yet it offers several advantages over the latter institution. The Hebraic studies in afternoon schools are supplementary; they are given during the late afternoon hours and thus deprive children of their play time; whereas the Hebrew subjects taught at the Academy form an integral part of a child's total training and are thus bound to have greater meaning in the American environment. The Hebrew

instruction is, moreover, provided during a school day of the usual duration, and leaves the child ample time for outdoor play and for mingling with other children.

The objective of attaining a synthesis between the Hebraic and general subject matter implies of course the use of the method of correlation, which helps to broaden, reinforce and enrich each of the elements combined. The economy in time attained through the employment of this technique is an additional gain. The Academy has been confronted with numerous instances of dissatisfaction on the part of parents who do not understand the fundamental philosophy of the school. These parents frequently brought pressure on the school to compromise with its basic principles. To avoid this, the Academy now issues a prospectus for parents, which clearly states the aims and objectives of the school, so that only those who subscribe to its ideology will enroll their children.

The Center Academy is also fortunate in the fact that its parent institution, the Brooklyn Jewish Center, offers adult courses in Hebrew, Bible Jewish history

and other Jewish subjects through the Adult Institute. Since a large proportion of the parents do not possess an adequate Jewish background, the school encourages them to take advantage of these courses. The Academy authorities recognize that if the school is not to operate in a vacuum, the home environment must be sympathetic with that of the school. The parents' interests in Hebraic knowledge will lead to their own self-enrichment and will also heighten the prestige of the Jewish studies in the eyes of the children. In a progressive Jewish day school, the Jewish training of the parents must be regarded as an essential aspect of child guidance.

As far as Hebraic subject matter and textbook learning is concerned, a graduate develops a moderate fluency in Hebrew conversation, gains a fair knowledge of portions of the Pentateuch and earlier prophets, an understanding of the meaning and content of the principal prayers and an appreciation of the Jewish festivals and holy days. Unlike the graduates of most afternoon schools, he possesses a good knowledge of American,

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The graduating class of the Center Academy of the Brooklyn Jewish Center, on their annual trip to Washington, was received by Mr. Eliyahu Elath, Ambassador to the United States from Israel. These boys and girls were the first ones to sign the visitor's book at the new Israeli embassy.



THE Center Academy of the Brooklyn Jewish Center was established to give a well rounded education to American Jewish children. Since it is the oldest Jewish institution of this kind in the United States it has gone through periods of experimentation and adjustment. By now, however, the school has reached maturity. It has a definitely formulated educational philosophy which takes cognizance of the child's many needs in the light of progressive education, both secular and Jewish. Its curriculum is planned carefully to bring about a close integration of these studies.

To achieve close integration both departments, Hebrew and secular, meet with the principal and the head of the Hebrew department to plan the units of work for the school year. The school seems to be free from the feeling that the two departments work as separate units. Each member of the faculty realizes that she is there to help in the development of an American Jewish child with equal emphasis on both "Jewish" and "American."

Being a progressive school, the Center Academy builds much of its work around activities. The nature and scope of an activity depend on the emotional, scholastic and artistic makeup of the group of children who take part in it, on the personality of the teacher, and also on the unit of work. For instance, our third grade last year was interested in shelter and food; their unit revolved about a grocery store. This year's third grade is studying children of foreign lands and is constructing a Moshav in Israel.

Often the class activity serves as an incentive for creative writing. A study of the Nomadic Jews leads to Hebrew stories and original poems about Abraham and his camp. In the lower grades the teacher types these poems and stories and they are read in class and illustrated by the children. By the simple process of stapling, booklets are made, and at the end of the year each child takes home a collection of original stories written not only by himself but by his classmates as well.

Not all activities are of a construction type. Sometimes the children just paint a frieze. One group made an illuminated Haggadah with carved wooden covers. An upper grade embroidered on their

THE PROGRESS OF THE CENTER ACADEMY

by IRENE BUSH STEINBOCK

linen quotations from the Bible and a design of men forging plowshares. So enthusiastic were the boys and girls about this project that they spent many extra hours at home on it. Since every child wanted to embroider the quotation which most appealed to him, each made a thorough review of the Books of the Bible which he had learned. Indeed, the value of an activity lies in the fact that it is a source of intensive and purposeful learning.

Then there is the dramatic play. The important thing to note here is the fact that in the Center Academy each child has a part in a play. Besides, it is always the children's own play that is produced; they suggest the topic, which is an outgrowth of their unit of work, either secular or Hebrew; they write the dialogue themselves; they compose many of the songs, devise the dances, paint the scenery and make the costumes. The plays are usually presented at assemblies to which parents are invited. This year the sixth grade wrote a fanciful play portraying the celebration of Chanukah in Israel a thousand years hence, and the fourth grade composed a play about Ahasuerus. Last year the eighth grade wrote their June graduation play in honor of the modern builders of the State of Israel.

Care is taken in the Center Academy to inculcate in the child a good attitude toward Jewish religious values and toward the Jewish way of life. The young child is taken to the synagogue, and on his own level, he learns about the significance of the ceremonial objects that are pointed out to him by the teacher and by an older child, who serves as guide.

Siddur is introduced when the pupils are linguistically prepared to understand the basic words of the prayer, when their reading is comparatively fluent and when they are emotionally mature enough to understand the significance of a simple prayer. Then it is presented to the child not as a text over which he struggles to master the mechanics of reading but rather as a sacred book. We usually begin with the reading of these prayers

which are known to the child. Gradually, as the pupils become familiar with the contents of the Siddur they learn about the historical origin of many of the prayers and the place prayers occupy in the modern religious life of the Jew. They also learn to recognize in the Siddur the selections which were transferred

GREETINGS FROM DR. MORDECAI KAPLAN

I AM happy to have this opportunity to extend a greeting to the Center Academy. I have known its work for many years and have met, intimately, many of the Center's graduates.

In my experience the Brooklyn Center Academy is the only all-day Jewish school that has been able to achieve a proper balance between the Jewish and the American civilizations. The graduate of the Academy is generally imbued with a wholesome attitude toward his Jewishness and a deep appreciation of his American heritage. He leaves the Academy ready to continue his education in other schools without the conflicts so often created through an imbalance in educational emphasis.

I feel that the Academy, also, avoids producing a conflict between the student and his home environment. The Academy follows the method of stressing the need for human beings to live with one another and directs its educational program to that end. I hope that your twenty-first anniversary is but the prelude to many more years of fruitful contribution to the education of American Jewish youth.

MORDECAI M. KAPLAN,
Jewish Reconstruction Foundation.

there from the Bible, and those of later origin. The upper two grades are organized into a junior congregation and they learn to take part in the synagogue services.

The study of the Bible is invaluable as a means of educating the child for

modern religious life, provided the approach is the right one. In the Center Academy the teacher takes all the time necessary to convey to the child the meaning of the biblical teaching. The reading of the Bible is also supplemented by beautiful stories, so as to round out the narrative and to fire the imagination of the children. As a result of this approach the children frequently manifest their enthusiasm by painting or modeling in clay the biblical heroes. Thus the child actually recreates the hero and "lives" with him.

Jewish religion is more a way of life

than a dogma. A way of life can effectively be learned only if it is lived. Progressive education calls it "learning by doing." In former times the Jewish home provided ample opportunities for the child to live Jewishly. Now many a pupil comes to us totally ignorant of Jewish observances. The Center Academy is offering them that opportunity. Holidays are the most picturesque phase of Jewish life and they strongly appeal to the child. We, therefore, concentrate on holidays.

For instance, on Purim day our pupils come in the morning dressed in colorful

costumes. There are no classes. The day begins with chanting of selections from the Megillah in the synagogue; then gifts are exchanged. At noon the Purim feast, with traditional Purim delicacies, is served. In the afternoon parents and friends are invited to a dramatic Hebrew play which is written and produced by one of the grades of the school. The story usually deals with the Purim of old, or with Purim in our own days. Parents and children live, for a few hours at least, in the traditional atmosphere of the holiday. In like manner we celebrate the other Jewish festivals. In the course



Children of the Center Academy expressing themselves artistically in the Arts and Crafts department.

of the years we have become convinced that our holiday celebrations make a lasting impression on our boys and girls. Indeed, parents, in whose homes there had not been an environment of Jewish traditions, have told us of their children who insisted on carrying on the Jewish traditions after they have left the school.

The teaching of Hebrew in the first grade is informal, as no reading or writing is taught. The little children learn Hebrew through songs, games, stories and discussions. The periods are short—about half an hour—and the program is planned in a manner so that story-telling, quiet games and games of movement alternate, so as to eliminate fatigue and keep interest alive. Though the work remains informal throughout the year, the children nevertheless acquire an active vocabulary of about three hundred words. This vocabulary serves as a basis for the beginning of reading in the second grade; for in the Center Academy, in Hebrew as well as in English, the children learn thought reading. In the beginning, the reading material consists of easy stories or poems which the child knows; he does not have to worry about the context. Later, when the book is introduced, it is usually greeted with enthusiasm, because preparation has made smooth at least the first steps in Hebrew book reading.

Writing is postponed till the third grade, to spare the children the difficulty of having to master two sets of Hebrew letters, the printed and the written, simultaneously. By that time they have learned to read with fair accuracy and fluency; they have learned to express their thought in simple Hebrew sentences orally. They are anxious to write and they ask for writing assignments. In a very short time, indeed, most of the children are ready to put down in writing what they are able to express orally. It can be said that delaying to teach reading until the second year, and writing until the third year, causes no loss in accomplishment in the long run. On the other hand, this method fosters a friendlier attitude toward the Hebrew studies.

The Center Academy is a Palestine-Israel oriented school, as was the intent of its founders. The children, through the study of the Bible, familiarize themselves with the great contribution which the Jews made to world civilization dur-

ing the comparatively short period they lived in their land. In the study of the Hebrew language and literature preference is given to selections dealing with life in Palestine. Here again we make use of festivals and dramatics as media for this study. The social science units in the second and third grades are related to life in Israel. Palestine, besides, has always been an integral part of our study of current events. Contemporary happenings in Israel are followed up through radio, newspapers and magazines. Articles are brought into the class and discussed. We have had pupils who, though they came from anti-Zionist homes, have, under the influence of school contact, changed their attitude and become warm proponents of the idea of the Jewish national revival.

The more factual study of Israel is left for the eighth grade, where it can be done on a comparatively mature level. It forms a part of the year's Jewish social science unit. A great deal of research is done by the children in this connection. Some of the topics treated are: the geography of the country and its natural resources, industrial development, rural settlements, growth of the cities, educational system, extent of the Yishuv's help to the allies during the world war, the J.V.A. project, the Partition plan, Arab-Jewish relations, American organizations for Israel and the Kneseth Israel.

Interest in Israel is not limited to study alone. The pupils of the Center Academy always contribute generously to the Jewish National Fund and to Youth Aliyah—activities which young children can readily understand and appreciate. As soon as the recent S.O.S. from Israel was received the children brought in considerable quantities of powdered milk and kosher canned food. This year the graduating class decided to include Israel in Chanukah activities. Instead of following an old-established school tradition of making with their own hands gifts for members of their families, the boys and girls knitted woolen socks and scarves for the Israeli soldiers. Now they are knitting layettes for Israeli babies. They are continuing to work at this task with diligence and enthusiasm. No matter what the practical worth of this activity may be, its educative value is undeniable.

An effort is made throughout to draw the attention of the child to the close bonds that exist between the Jewish community in Israel and the Jewish community in the United States, and also to the benefits which each derives from association with the other.

It should be stated here that although our approach to the study of Hebrew is informal in the lower grades, it becomes progressively intensive in the middle school. In the fourth grade Bible is introduced and thereafter we devote to it about three hours a week, approximately one-third of the total time allotted to the Jewish studies. When the child graduates from the Center Academy he has a good grounding in the Five Books of Moses, in an abridged edition, in the Minor Prophets—Joshua, Judges, Samuel I and II, and in selections from Kings. As to the Major Prophets, the children become acquainted with their teachings in the course of our study of Jewish History, which includes both Biblical and post-Biblical periods. Special emphasis is laid upon the unique contribution of the Prophets to world civilization and to moral and ethical values. In addition to the Bible the children have studied the Siddur and are thus prepared to participate in synagogue services. Furthermore, by graduation time they have acquired a good knowledge of conversational Hebrew, a fair familiarity with contemporary Hebrew literature on their level, as well as a certain ease in creative Hebrew writing.

To sum it all up: the Center Academy gives its boys and girls a varied and substantial enough Judaic background to enable them to carry on Jewish life and Jewish traditions intelligently and joyously.

The Center Academy is a comparatively new type of school. It does not compete either with the Yeshiva or the Talmud Torah, both of which have their proper place in the Jewish community. It is trying to apply the principles of progressive education in the field of Jewish studies. The central objectives of its activities are to develop the child's personality, to prepare him to carry on Jewish life and Jewish traditions, and to help him become a Jew in whom Judaism and Americanism are harmoniously inte-

[Continued on page 23]

NEWS OF THE CENTER

Center Academy Celebrates First Anniversary of Israel

On May 4th the pupils of the Center Academy celebrated the first anniversary of the founding of the State of Israel. Then on May 12th Israel was admitted as a member of the United Nations, again there was cause for rejoicing.

The pupils of the Graduating Class were in charge of both festivities. At the first assembly they presented an original Hebrew skit which they wrote for the occasion, then they showed a film strip that depicted graphically the evolution of the Jewish State, that culminated in the opening of the Knesseth.

At the second assembly an Eighth Grade pupil gave a short impromptu Hebrew talk which showed how deeply our boys and girls were moved by the stirring event. They all bowed their heads in reverence when the youthful speaker paid tribute to "all Jewish men and women who throughout the two thousand years of Galuth gave their lives Al Kiddush Hashem."

However, both assemblies wound up on a joyous note. The children sang many Hebrew songs of Israel's rebirth and they danced with gusto the Hora, Cherkassia, Debka, etc.

Center Academy Graduation

After 21 years the Center Academy has reached its majority, and with it our "coming of age" group, the class of '49, is on the threshold of graduation. The Exercises will be held on Wednesday, June 15th, at 10 a.m. We have the utmost confidence in the children's ability to meet the challenges which lie ahead.

The Graduating Class consists of Sara Boukstein, Leonard Fishbach, Tirzah Gordon, Barrie Levitt, Barbara Miller, Max Solomon, Linda Resnick, Morton Rosenberg, Joel Rothman and Miriam Yablon.

The play this year is a nostalgic recounting of the events of this last year in school. It is called "Dear Diary" and consists of four scenes: Art and Music; Lincoln Memorial; Hamlet A' La K & T; The Library.

Shevuoth Services

Shevuoth services will be held on Thursday evening, June 2nd, at 8:15 p.m. and Friday evening, June 3rd, at 6 p.m., on Friday and Saturday mornings, June 3rd and 4th, at 8:30 o'clock. Cantor William Sauler will officiate on both days. Rabbi Levinthal will preach on the second day on the "Significance of the Festival." The Consecration services will be held on Friday morning.

Yizkor (Memorial Services for the dead) will be held on the second day, Saturday, June 4th, at about 10:15 a.m.

Young Folks League Installs New Officers

The Young Folks League held their installation of newly elected officers and members of the Executive Committee for the year 1949-50 at their meeting on Tuesday evening, May 10th. Dr. I. H. Levinthal installed the following: President, Milton Reiner; 1st Vice-President, Jerome Simonson; 2nd Vice-President, Sylvia Salin; Recording Secretary, Sophia Hantman; Corresponding Secretary, Muriel Goldsmith; Treasurer, Ben Berke; Honorary Presidents, Irvin Rubin, David Gold, Harry Zucker; Honorary Members of Executive Committee, Aaron Pollack, Pearl Horowitz; Executive Committee Members, Martin Bruckner, Dr. Sol Gross, Morris Hecht, Nat Hofspiegel, Nat T. Horowitz, Gerald Jacobs, Shirley Jasphy, Robert Krampner, Herbert Levine, Buddy Lowenfeld, Pauline Magid, Joyce Schlosberg, Lillian Schlusell, Harry Smoler, Harold Sobelman, Judith Sorscher, Sol Sorscher, Rhoda Stern, Nan Zinn.

Acknowledgment of Gifts

We acknowledge with thanks receipt of a donation for the purchase of Prayer Books from the following:

Mrs. Della Mushin in memory of her husband, J. Louis, and in honor of the Bar Mitzvah of her son, Charles, which was held at the Center on April 2nd.

Mr. and Mrs. Samuel L. Kurshan in memory of Morris M. Lubell.

Mrs. Samuel L. Pomerantz in memory of her beloved brother, Samuel I. Siegel.

We extend our sincere thanks also, for the presentation of Torah Covers to be used in our Synagogue, to the following members:

Mr. and Mrs. Isador Lowenfeld, in memory of Harry J. Moskowitz and their parents.

The children of Mr. and Mrs. David Goodstein, in honor of the Golden Wedding Anniversary of their parents.

Mrs. Morton Klinghoffer, in memory of her father, Louis Maidman.

Mr. and Mrs. Morris B. Levine, in honor of their grandson, David BenZion Rosen.

Mr. and Mrs. Abraham R. Melker, in honor of their grandson, Daniel Jeremy Melker.

Mrs. Benjamin Katz, in memory of her mother, Hanna Hausman.

Mr. and Mrs. Phillip Brenner, in honor of their grandchildren.

Mr. and Mrs. Maurice Bernhardt, in honor of their grandson, Jed Robert Carr.

Sabbath Services

Friday evening services at 6:00 and 7:00.

Kindling of candles at 7:57.

Sabbath services, Parsha "Bamidbar": Numbers 1.1-4.20; Prophets - I Samuel 20.18-42, will commence at 8:30 a.m.

Mincha services Saturday at 6:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Rabbi Gerson Abelson will continue his lecture in Yiddish this Saturday afternoon at 5:30.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 8 p.m.

Give Your Child a Jewish Education
REGISTRATION NOW OPEN
for the
BROOKLYN JEWISH CENTER
HEBREW SCHOOL

Classes meet 3 times a week—2 hours each session. The curriculum includes Siddur, Hebrew, Bible, History and Jewish music. Expert faculty under the direction of Rabbi Mordecai H. Lewittes.

IN OUR HEBREW SCHOOL

The graduation exercises of the Hebrew and Religious Schools of the Brooklyn Jewish Center will be held on June 12, 1949, in the synagogue.

At that time, diplomas will be distributed to 16 graduates of the Hebrew School and to 23 graduates of the Religious School. In addition, 9 students who have continued their Jewish education beyond Bar Mitzvah will receive Post Bar Mitzvah certificates, and 4 pupils who have completed the 2-year Post Graduate Hebrew course will be awarded diplomas.

A cantata called "Return to Israel" will be presented by the graduates and the choral group under the direction of Mr. Sholom Secunda.

The address to the graduates will be delivered by Dr. Israel H. Levinthal. Greetings to the graduates will be given by Judge Emanuel Greenberg, president of the Center, and Mr. Frank Schaeffer, chairman of the Hebrew Education Committee. Awards will be distributed by Mrs. M. Klinghoffer, president of the Sisterhood, and Mrs. J. Kushner, president of the P.T.A. Rabbi Mordecai H. Lewittes will preside.

A special award, called the "Kushner Memorial Award," will be presented at that time to Lloyd Altman, former graduate of our school who has been selected because of his progress in Hebrew studies. This award has been offered by Mr. and Mrs. J. Kushner in memory of Tzvi and Paye Kushner.

The outstanding graduate in the Hebrew school will receive the traditional "Rachmil" Medal.

Parents, members and their friends are cordially invited to attend.

The Hebrew School collected \$338.36 for the Histadruth Ivrit in connection with the annual celebration of "Hebrew Month."

The students of the Religious schools collected over \$350 for "Our Heroes" project sponsored by the Hebrew Educators Committee, proceeds of which are to be used to rebuild homes destroyed during the recent fighting in Israel.

The closing meeting of the P.T.A. was held on May 17, 1949. The guest speaker, Rabbi Abraham E. Millgram, spoke on the subject "Jewish Education for Amer-

ican Jewish Living." He stressed the importance of raising our educational standards in Conservative synagogues, and called for the elimination of the one-day-a-week Sunday School as being inadequate to meet the religious needs of our members.

The guest artist was Mrs. Mabel Ber- man, who presented a colorful program of Hebrew and Jewish songs. Mrs. J. Kushner, president, reported concerning the activities of the past year and thanked the officers and members for their splendid co-operation.

This has been one of the most successful years in the history of the P.T.A. as evidenced by the large groups that have gathered at each of the meetings.

CONSECRATION EXERCISES

Consecration services will be held on the first day of Shavuot, June 3, 1949. The theme selected for the exercises is the "Redemption of Israel." The students will present a cantata on this theme, based on a script by Rabbis Louis I. Newman and Avram Soltes.

The following students will receive Consecration certificates:

Jane Amster, Arline Aaronson, Doris Brown, Marjorie Berk, Marilyn Epstein, Naomi Goldfarb, Patricia Hellman, Ann Honig, Carol Kraft, Phyllis Pearle, Phyllis Rovin, Jean Serota, Edith Wecht, Barbara Weitzman, Corinne Zucker, Barbara Staub, Carla Lefkowitz, and Anna Leibowiz.

Greetings in the name of the Post Concentration class will be given by Miss Hannah Weidman, a member of our Religious School faculty. . . . Certificates of Consecration will be conferred upon the graduates by Dr. Israel H. Levinthal. . . . Cantor William Sauler will sing during the Consecration ceremonies. . . .

Students participating in the exercises represent the following groups:—Marshalliah Hebrew High School, Post Graduate Hebrew class and the Consecration class of the Religious School.

The closing Post Bar Mitzvah breakfast of the season was held on May 15, 1949. Services were conducted by the members of the Post Bar Mitzvah group followed by a community breakfast and discussion led by Mr. Murray Gabel on the subject, "The Bible and the Modern World." Subjects discussed at previous breakfasts were "The Ideals of the Siddur," "Constitution of Israel," "The Jewish Home and Jewish School" and "Israel and American Youth."

Recent assemblies have included a "Talent Day," at which time the students heard instrumental and vocal solos and a Lag B'Omer play presented by the students of Mrs. Lila Cohen's 6th grade. Three special assemblies were held for various groups in school to commemorate the first anniversary of the establishment of the Jewish State.

Music Under the Stars—Ebbets Field, Thurs. Eve., June 16th

The American Fund for Palestinian Institutions, under the chairmanship of Mr. Abe Stark, member of the Center Governing Board, is sponsoring a magnificent, star-studded musical evening "Music Under the Stars" at Ebbets Field, on Thursday evening, June 16th. Proceeds of this unusual gala event are for the support of 99 cultural, educational, religious and social welfare institutions in Israel.

The program will consist of a Concert by the New York Philharmonic Orchestra, conducted by Leonard Bernstein, who recently conducted the Israel Philharmonic Orchestra and was decorated with the Defense of Jerusalem Medal.

Soloists will include Regina Resnick, of the Metropolitan Opera Co.; Nathan Milstein, famous violinist; Richard Tucker, well-known tenor of opera and concert stage, and Artie Shaw, popular clarinetist. Tickets may be secured at the Center at prices of \$2.50, \$3.60, \$5.00 and \$10.00.

Center Academy
Registration Now Open

Registration is now open at the Center Academy for the school year beginning September, 1949. There are several vacancies in the Kindergarten and First Grade. Please apply to the office of the Center Academy in the Brooklyn Jewish Center.

PAGING SISTERHOOD!

As Sisterhood women, we are particularly aware of the association of Shevuoth, the devotion of Ruth toward Naomi, with the ideals of Torah. As Sisterhood women, we are proud to participate in the ceremony of confirmation of our young daughters, when they, like their mothers before them, consecrate themselves to the furtherance of the Jewish way of life. In Israel today, even as in Biblical days, processions of chalutzim, enroute to Haifa, proffer the first fruits of the harvest to the Jewish National Fund. Thus, the home, with its decor of foliage, "fruit of the soil," and the synagogue, with its Torah, "fruit of the soul," are irrevocably bound in the common ideals of the beauty, the purpose and the spirit of the Ten Commandments which came into being at Mt. Sinai on the sixth day of Sivan. Our homes will become a stronghold of Judaism if we, as Sisterhood women and true mothers in Israel, abide by the teachings of the Torah, and implant in our children the seeds of righteous Jewish living.

—SARAH KLINGHOFFER.

General Meeting

Monday evening, April 25th, will be long remembered as a banner event. At this general meeting, the men, as well as the women of the Center, enjoyed the magnificent pageant of "The Jewish Home Beautiful," the presentation of which seems to have added another *yomtov* to the list of holidays which we celebrate. The national anthem, the reading of the minutes and a reverent recital of a Mother's Day prayer by Hattie Reich prefaced a brief but important business meeting which included announcements of our United Nations guided tour, coming UJA functions, Women's League conference and luncheons, the April Kiddush to the Junior Congregation and the dramatic program to be given at our general meeting in May. Our President, Sarah Klinghoffer, reminded the women to memorize and make part of themselves the new words

of "Hatikvoh," copies of which were placed at each seat.

A capable leader and an *eshe chavil* herself, Mildred Levine, chairman of the evening, majestically preceded a group of equal "women of valor," whose material as well as spiritual contributions thrilled the audience of over 600. After Mildred's stirring introduction, citing the beauty of the Jewish mother in a Jewish home at holiday times and otherwise, Rabbi Manuel Saltzman, narrator, evoked nostalgic emotions in all our hearts with his readings, synchronized with appropriate music played by Sholom Secunda, our music director, vocal interludes sung by Cantor Sauler and soprano Ann Bernstein, choral renditions by the Brooklyn Jewish Center Choral Group, and a dance finale by a group of our young post-consecrants. We are indeed proud of the accomplishments of the women who so deftly created the physical aspects and the holiday effects on display. The Purim table which Minnie Blickstein, Dorothy Cohen and Bertha Zirn helped to arrange so beautifully, the Passover table exquisitely decorated by Mary Safier and Jennie Levine, the Shevuoth table magnificently prepared by Sarah Kushner and Bess Danziger, the Shabbat table planned by Anne Goldberg and Rose Joley with reverent and traditional effectiveness, and, lastly, the glorious Israel table, decked out by Iona Taft and Jeanette Richman with objects, paintings and "Israeliana" symbolizing the new State of Israel—the entire exhibit bespoke the truly Jewish background of our women and their ability to create a Jewish Home Beautiful publicly as well as in their own dwellings. Original scripts and narrative arrangements were prepared by our President, Sarah Klinghoffer. Finally, the audience joined the entire cast in the stirring words of "Hatikvoh," after which the hostesses remained at their tables to receive the plaudits and praises of all who came by to enjoy the "arbahs," the "kugel," the "blintzes," the "knaidlach," the "gefulte fish," the "borscht," and the "hamentaschen." A buffet of punch, wine and cookies at the rear of the auditorium took second place to the delicious specimens of holiday foods on the dais.

Committee Reports

Religious Committee. Rabbi Saltzman reported that he was conferring with Dr. Levinthal and Rabbi Lewittes on the suggestions made by Sarah Kushner and Dorothy Gottlieb, and hoped that the Junior Congregation would act upon them to the ultimate improvement of its services.

Contributions. Checks were mailed to the Jewish Braille Bible Fund, the Jewish Statistical Bureau to aid in its census work, the Brooklyn Juvenile Guidance Center and Community Association "25-27."

Kiddush for the Junior Congregation. May 21, in honor of Bar Mitzvah of Mr. Shpall's son; May 28, in honor of new granddaughter of the B. Levitts and E. Greenbergs; June 4, in honor of first wedding anniversary of the Irv. Rubins; June 26, in honor of 20th wedding anniversary of Mr. and Mrs. M. Klinghoffer.

Women's League. Brooklyn branch to hold annual luncheon on May 19th.

Federation Jewish Women's Organizations. Brandeis University seeking membership of individuals interested in the aims and progress of the college; Sisterhood women, anxious to participate, confer with Shirley Gluckstein.

Mother-Daughter Luncheon. Wednesday, October 19th, set for annual Fashion Show and Luncheon, with Ruth Bernhardt, as chairman, and "Hershey" Kaplan and Lucy Greenberg, co-chairmen.

Publications. Women who have ordered copies of Jewish Home Beautiful and other Women's League publications please call for them at our next meeting and pay Mrs. Rachmil, treasurer.

Eastern Parkway Community Council. At its suggestion, Sisterhood was instrumental in encouraging the Center to purchase a set of the Jewish Encyclopedia to be placed in the library of a Brooklyn high school.

UJA. The joint efforts of the Sisterhood, Deborah and Eastern Parkway chapters of Hadassah and the Center Academy showing gratifying results.

Cheer Fund Contributions

K. Salit—in gratitude for her recovery.
L. Lowenfield—in memory of mother of Israel Kaplan.

S. Klinghoffer—in memory of mother of Israel Kaplan.

D. Halpern—in honor of birth of granddaughter.

L. Lowenfeld—in honor of her Vice-Presidency in the Metropolitan Branch of Women's League.

Mr. and Mrs. Maurice Bernhardt presented a "peroches" (Torah mantle) to the Center in honor of the birth of their grandson, Jed Carr.

Women in the News

Congratulations to Jeanette Richman, member of our Executive Board, who will be elected as a Vice-President of the Eastern Parkway-Crown Heights Jewish Community Council.

Shirley Gluckstein, of SOS fame, has also earned herself an active place with the Community Council in her appointment to the Executive Council.

We are equally proud of our past President, Lil Lowenfeld, who was elected a Vice-President of the Metropolitan Branch of the Women's League.

In the field of education, Mrs. Gladys Rosen, daughter of our own Mildred Levine, will be honored with the degree of Doctor of Philosophy in Semitics, at Columbia University.

Calendar of Events

May 23—Monday evening, General Meeting. Elections held. Sisterhood Players will present, under direction of Lila Leonard, musical interludes by Sholom Secunda, soprano Ann Bernstein—a play, "A Way of Life." Members of the cast include Sarah Epstein, Shirley Gluckstein, Mary Kahn, Sylvia Horowitz, Marjorie Lovett, Jeanette Richman, Bea Schaeffer and little Harriet Gluckstein. Center members invited. Refreshments served.

May 25—United Nations guided tour. Chairman, Bertha Zirn. Reservations closed.

May 26—UJA Dessert Luncheon at Center for contributors of \$36 and over.

May 31—Tuesday, limited group, second trip to United Nations, Lake Success.

June 8—Sisterhood Installation. Closing meeting. Unusual program will include greetings by Rabbi Levinthal, Mrs. Emanuel Siner, Vice-President of the National Women's League, and Isobel Walters, soprano, radio and concert personality, accompanied on the piano by Mr. Sidney Raphael. President's Annual Report. Refreshments served. Men and women of the Center invited.

June 9—Sisterhood Executive Board

closing Luncheon, tendered to the Board by Mrs. Morton Klinghoffer in honor of her 20th wedding anniversary.

June 9—Evening, UJA rally on the Center Roof for all those who have not attended previous functions, as well as those who have already made contributions. Make reservations with Chairman "Hershey" Kaplan.

Good and Welfare

We continue to solicit your aid on any committee on which you wish to serve. Write in your suggestions or recommendations. Contribute items of interest to our Sisterhood Page. Attend services on the Sabbath, and bring your children to the Junior Congregation. Above all, come to all our meetings, and be active.

Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Mr. and Mrs. Murray J. Danciger of 621 Crown Street on the engagement of their daughter, Gloria, to Mr. Stanley Sussman of Manhattan.

Mr. and Mrs. Irving Lurie of 10 Beverly Road, Great Neck, L. I., on the betrothal of their son, Alfred, to Miss Ellen Goldstick of Great Neck. Congratulations are also extended to the grandmother, Mrs. Leib Lurie.

Mr. and Mrs. Maurice Rubin of 473 Brooklyn Avenue on the engagement of their daughter, Frances C., to Harold P. Surchin.

Mr. and Mrs. Herbert Turner of 291 Martense Street on the marriage of their daughter, Edith, to Mr. Bernard Y. Mont on May 16th.

Junior League to Start Weekly Roof Meetings

The Junior League of the Center will start their weekly Thursday evening meetings on the roof during the month of June, if weather permits. Short business periods will be held at each meeting and the usual social and dancing will follow. All Junior Leaguers are cordially invited to attend.

Personal

Dr. David Kershner of 95 Eastern Parkway, attending surgeon at Beth-El Hospital, was elected President of the Medical Board of the hospital and will serve in that capacity for two years.

News of the Month

[Continued from page 11]

Dr. Chaim Tchernowitz, internationally-known Talmudic scholar and authority on Talmudic law, died in New York at the age of 78. Dr. Tchernowitz was also well known as an author, editor and founder of *Ditzaron*, Hebrew monthly.

Dr. Tchernowitz was born in Sobej, Lithuania. He was ordained at the age of 25 and became rabbi in 1897 in Odessa where he founded a rabbinical Yeshiva. In 1923 he came to the United States to assume the post of Professor Talmud at the Jewish Institute of Religion. The Palestinian colony Givath Chaim was named in his honor.

☆

Stern measures have been taken by the Hungarian Government to prevent further "illegal" emigration of Jews from that country to Israel, Dr. Kurt Lewin, Israeli Representative in Austria, reported.

☆

Raphael Zilber, well-known Cuban Zionist leader and former president of the Zionist General Council, has been appointed Cuban commercial representative in Israel.

☆

Israeli representative to the U.N. Aubrey S. Eban voted against a resolution lifting the U.N. diplomatic embargo on the Franco regime in Spain.

☆

Daniel Frisch, administration-supported candidate for the presidency of the Zionist Organization of America, declared that half of the \$800,000,000 which Israeli Finance Minister Eliezer Kaplan deemed necessary for the Jewish state's immigration program must come from the Jewish community in the United States.

☆

Two additional Jewish publications issued in Paris have been banned in French Morocco. The magazines are the Jewish National Fund's official organ, *La Terre Retrouve*, and *La Riposte*, a Heruth magazine. Earlier, circulation of the French-Jewish weekly, *La Defense*, was barred in French Morocco.

☆

The Greek Government has asked the Israeli Government's consent for the appointment of Joseph N. Mallah, a Jew, as its first representative to Israel.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

ANTMAN, ALEX

Res. 576 Eastern Pkwy.
Bus. Dresses, 530—7th Ave.
Married

Proposed by A. L. Goldman

COHEN, HYMAN

Res. 437 Stone Ave.
Bus. Furs, 370—7th Ave.
Single

CUMMINGS, ROBERT

Res. 135 Prospect Park S. W.
Bus. Liquor, 184 Kent Ave.
Married

*Proposed by George Zuckerman,
Mort Zimmerman*

DEERSON, PHILIP R.

Res. 810 E. 22nd St.
Bus. Post Office, 33rd St. & 8th Ave.
Married

GLADSTONE, HERBERT M.

Res. 201 E. 18th St.
Bus. Liquor, 21 W. 37th St.
Married
*Proposed by Paul Shulman,
Walter M. Gluck*

GOLDMAN, MEYER

Res. 305 Linden Blvd.
Bus. Textiles, 1384 Bway.
Married
Proposed by Sigmund S. Wachman

HALBERSTADT, OSCAR

Res. 220 Highland Blvd.
Bus. Jewelry, 68 W. 48th St.
Married
*Proposed by Hyman Feinberg,
Louis Feinberg*

HEIMOWITZ, DR. ABRAHAM

Res. 109 Sterling St.
Bus. Physician, Vet. Adm.
Married

KOENSTEIN, DR. ADOLF

Res. 250 Crown St.
Bus. Physician
Married
*Proposed by Sol Louis,
Gussie Goldstein*

KRAVITZ, OSCAR

Res. 716 Montgomery St.
Bus. Plumbing Supp., 769 Utica Ave.
Married

LEVEY, THEODORE

Res. 33—5th Ave.
Bus. Insurance, 116 John St.

Single

Proposed by Frank Levey

MIHLSTIN, MISS EDITH

Res. 127 Grove St.
Proposed by Lillian Schlusless

PODBERSKY, MISS SYLVIA

Res. 1079 Carroll St.
Proposed by Natalie Levin

POST, MISS RUTH

Res. 1546 St. Johns Pl.
*Proposed by Herbert S. Levine,
Nat Hoffspiegel*

RAPPAPORT, SOL

Res. 1500 Ocean Pkwy.
Bus. C.P.A., 152 W. 42nd St.
Single

*Proposed by Joseph Goldberg,
Samuel Albert*

ROSS, ALBERT

Res. 300 Sullivan Pl.
Bus. Haberdasher, 832 Eastern Pkwy.
Married
*Proposed by Frank F. Rose,
Irving Kramer*

ROTHSTEIN, JOEL B.

Res. 1616 President St.
Single
*Proposed by Harriet Gradus,
Gerald Jacobs*

SIROTA, IRVING

Res. 2058 Union St.
Bus. Dental Lab., 485 Atlantic Ave.
Single
*Proposed by Harold Sobelman,
Linda Schechter*

TILLMAN, MISS EUNICE

Res. 883 Franklin Ave.
*Proposed by Benjamin Drexler,
Louis Rothstein*

WILDER, GEORGE

Res. 1711 Lincoln Pl.
Bus. Mfg., 501—7th Ave.
Single
*Proposed by David Gold,
Louis Sklar*

The following have applied for reinstatement:

BLAIR, GEORGE S.

Res. 251 Penn St.
Bus. Typesetting, 64 Suffolk St.
Married
*Proposed by Frank Schaeffer,
Theo. Puchkoff*

BLANK, MILTON M.

Res. 751 Troy Ave.
Bus. Chemicals, 341 Scholes St.
Married

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Decoration Day and Shevuoth Holiday Gym Schedules

On Monday, May 30th (Decoration Day), the Gym and Baths Department will be open for men from 10 a.m. to 2 p.m. and for boys from 2 to 4 p.m.

The following week, on Thursday, June 2nd (erev Shevuoth), the department will be open for men and boys from 1 to 5 p.m., will be closed on Friday and Saturday, June 3rd and 4th (Shevuoth), and will reopen, as usual, on Sunday morning, June 5th, for men.

THE YOUNGER MEMBERSHIP

A Message From the President

DEEM it a great privilege and honor to assume the position of President of the Young Folks League, and I feel a keen sense of responsibility.

Our organization today is one of the foremost among Conservative congregations in this country, both in membership and in leadership. We must therefore maintain that position.

I am looking forward to a very challenging year. I say "challenging" because, with the ever-increasing membership, we are faced with greater problems of programming and integration of new members. These problems cannot be solved successfully unless you, the League membership, take an active interest in your organizational affairs.

We intend soon to make a survey to ascertain who among you are interested in taking an active part in the various committees now being formed. Please respond wholeheartedly, for the success of our programs this year shall be in direct ratio to your active participation.

I am certain that you will be richly rewarded in terms of personal satisfaction when you know that you have contributed to the success of our League, dedicated as it is to the enrichment of our lives as Jews, as Americans, and as young people interested in congenial fellowship and in finding those values in life which are in keeping with the traditions of our illustrious Jewish heritage.

MILTON REINER.

THE CAMPAIGN AGAINST COSMOPOLITANISM

[Continued from page 8]

cause of his partly biographical book, "Years of Life." Revealing that Isbach's real name was Isaac Bachrach, the writer of the article condemned Isbach because of his fond description of the traditional Jewish life he led in his youth. Excerpts from the attack follow:

"The entire book, from first to last page is saturated with religious cultism. We learn the smallest details of Jewish ritual service, and we may even read in Isbach's book the text of the funeral prayer . . . Isbach openly propagandizes for Zionism in his book, telling of the Zionist organizations which 'used to have great influence among the Jews of our city' . . . and reproduces the text of the Zionist hymn . . . Most important is

that Isbach slanders the Jewish people, affirming that for all Jews, independent of their class origin, or their situation in society, all happiness is in their religion . . . Entire pages are devoted to describing the reading of the Talmud, showing how Jews gathered in the synagogue and 'relished the wisdom of the generations. They tried to penetrate into the meaning of each word written by the mysterious sages whose names have been lost over the centuries.' . . . This is said about the working Jews—shoemakers, dressmakers, poor persons mercilessly exploited in Tsarist Russia. Slanderously, Isbach affirms that for them the sole consolation was in the synagogue."

50,000 MISSING PERSONS LOCATED

[Continued from page 10]

following news arrived from Italy:

"We have heard from Porte Alegre, Brazil, that they contacted Izak P. who is indeed the brother of Schloma P. in Canada. Izak P. was very happy to have found his brother through our mutual endeavors and he immediately cabled his brother in Canada."

In the same way appeals for aid in locating a little girl somewhere in Europe came from two separate sources in New York City. While the search was going on overseas, CLI contacted the two individuals here, trying to determine whether they were related. It was found that they were actually cousins and had been living in New York City for more than 40 years without either being aware

of the other's presence.

Organizations which used the facilities of the Index included the International Red Cross, World Jewish Congress, the Jewish Agency, South African Jewish Board of Deputies, Federation of Australian Jewish Welfare Societies, United Jewish Committee for Relief Abroad (New Zealand), United Canadian Search Bureau, Jewish Relief Association (Bombay, India), and South American committees cooperating with JDC and HIAS.

Executive directors of the Index were Miss Etta Deutsch, from 1944 to 1946 and from 1947 to 1948, and Miss Carolin A. Flexner, from 1946 to 1947. For the past six months Miss Mollie Sommer has been supervisor in charge.

SPORTS IN ISRAEL

[Continued from page 9]

gation of programs to make up for lost time and particularly the past year. It is hoped that through the national and regional tournaments, which form part of the normal program, and the holding of the third Maccabiah in Israel during Succoth next year, the foundation will be laid for an "Olympic Pool" for local athletes, for the day when Israel will participate as a sovereign nation in the next Olympic Games at Helsinki in 1952.

The influx of many Jewish sportsmen among the newcomers to Israel will add to the list of participating sportsmen and

enable us to participate at Helsinki to the credit of our State. There is much to be done. There is a shortage of trainers, instructors, grounds, pools and equipment, but past experience provides a justifiable belief that those enthusiasts who have kept sport alive here during the hectic times through which we have passed will find sufficient impetus and aid, locally as well as from abroad, to cope with this next task in this sphere of Israel's progress.

—From *Zionist News-Letter*,
published in Jerusalem.

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A NORDAU ANNIVERSARY

[Continued from page 6]

friends, admirers and followers bedecked the coffin with the Zionist colors—white and blue. Years later his bones were removed to Palestine, and he now lies in the garden cemetery of Tel Aviv, the first all-Jewish city of our times.

Is the "Sage of the Ville Lumiere" (as Nordau was called during his stay in Paris) forgotten on his 100th birthday? So it seemed, for a year ago, after the joyful news of the establishment of Israel, not a single newspaper or magazine mentioned Nordau. Without minimizing the greatness of the visionary Herzl, we ought to remember that it was Nordau's prestige, Nordau's advice, Nordau's help that enabled the Viennese journalist to begin and carry on his work; that it was Nordau who, next to Herzl, contributed more than anyone else to the growth of the Zionist Movement. Readers who wish to learn more about this phenomenal man than can be said within the framework of a brief article, are advised to read the Nordau biography, jointly written by his wife and his daughter, and the collection of his public addresses issued here under the title "Max Nordau To His People."

Summing up, we might eulogize Max Nordau with the same words he himself used when paying tribute to his late friend, Herzl: "He was a model and an educator. He straightened the back of a broken people. He gave them hope, he showed them means. He sowed far and wide. The seed will sprout and his people will garner the harvest." But not

merely *our* people will garner the harvest. Not only in his pre-Zionist era but even as the great champion of Zionism, Nordau was writing and acting as if the Midrashic word, that every woe which concerns mankind is a woe, while the woe that concerns only Israel is no woe, had, from the very beginning, been the motto of his life-work. Nordau belongs to mankind just as he was part and parcel of Israel. On his face, as on that of Spinoza, was written the sign of rejection, of the disapproval of contemporary civilization. He belonged in the company of Boerne and Heine, Marx and Lassalle, Lombroso and Freud, these men of Jewish origin, who, instead of licking the boots of their emancipators, painstakingly scrutinized the beliefs and institutions of society and angrily lashed them whenever they found them based on ignorance, hypocrisy or injustice.

Nordau was one of the diagnosticians of that restless Europe which was unable to solve its many problems in the comparatively "peaceful" era between 1814 and 1914. His words were not listened to after World War I—they should be taken to heart now, after World War II.

For in order to achieve a lasting peace of justice, replacing today's dangerous confusion, the United Nations will have to end what Nordau called "The Conventional Lies of Civilization," and make co-operativeness part of the program of world regeneration and rejuvenation.

CENTER ACADEMY COMES OF AGE

[Continued from page 13]

and other phases of Jewish history; he is well oriented in the current Jewish scene and is acquainted with various aspects of American Jewish life.

Aside from this knowledge, the graduates of the Center Academy have demonstrated a positive attitude towards Judaism and Jewish life, which they have acquired as a result of numerous pleasant and enriching experiences and the opportunity to participate in various Jewish activities on their own level. They develop a feeling of Jewish loyalty and a sense of kinship with the Jewish people. Almost all the graduates translate these attitudes in terms of Jewish interests; they either continue their Hebrew studies in a Hebrew or public secondary school,

or they play an important role in Jewish student activities in the secondary schools and colleges they attend.

The Center Academy has struck firm roots in the community it serves. The number of institutions throughout the country following the Academy pattern is as yet small and can hardly be said to have taken on the proportions of a movement. This may be attributed to the fact that, because of the high fees involved, this type of school caters primarily to an upper middle class clientele which generally gravitates to secular private schools. The Center Academy has nevertheless made a valuable and unique contribution to Jewish education.

Progress of Center Academy

[Continued from page 16]

grated. The steady growth of the institution is ample proof that this type of school fills a real need in the American Jewish community.

This year marks an important landmark in the development of the Center Academy. It has been designated by the Board of Trustees and by the Principal of the school as "Coming of Age Year." A series of festivities are planned in honor of this important event. On the serious side of the plan three important changes mark the approaching maturity of the school, namely the time allotted to Hebrew studies was increased, closer integration between the secular and Hebrew departments has been effected and a special committee has been appointed to find ways and means to increase the number of scholarships to be offered by the school and thus enlarge its service.

"To Sanctify This Day"

[Continued from page 2]

of the nation—

Were not their youthful bodies the saplings

With which you are destined to plant a mighty forest?

Was not their blood the sacred carpet on which you trod

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